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[PRIVATE.]

A
LETTER

TO A SECRETARY OF A
MISSIONARY STUDENTSHIP ASSOCIATION

BY THE
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PRAYER FOR ST. AUGUSTINE'S COLLEGE.

“ Bless, O Lord, this place now set apart to Thy glory, and grant that Thy holy Name may be worshipped therein in truth and purity to all generations. Give grace and wisdom to all the Authorities, that they may exercise holy discipline, and be themselves patterns of holiness, simplicity, and self-denial. Bless all who may be trained therein. Take from them all pride, vanity, and self-conceit, and give them true humility and self abasement. Enlighten their minds, subjugate their wills, purify their hearts, and so penetrate them with Thy Spirit, and fill them with Thy love, that they may go forth animated with holy, prudent, burning zeal for Thy glory: and may Thy holy word so burn within their hearts, that they may speak with that resistless energy of love, which shall melt the hearts of sinners to the love of Thee. Bless, O Lord God, the Founders and Benefactors of this College, and recompense them with the riches of Thy everlasting kingdom, for Jesus' sake.” *Amen.*

R. B.

St. Peter's Day, 1848.

A LETTER.

St. Augustine's College,
Michaelmas, 1867.

My Dear Sir,

Two years ago last St. Peter's Day, we held a Conference of Secretaries and Treasurers of Missionary Studentship Associations; and our discussions, suggestions, and conclusions were gathered up into an *Extra Occasional Paper* afterwards. The effects of this measure were so useful, that a kind offer was made by one of the Collectors to prepare a similar Paper last year for circulation amongst the members of the Associations. He took some preliminary steps for this purpose, but the amount of other business which fell upon him at the time prevented its being brought to completion.

Another year has now passed away, and it seems very desirable that no longer time should be allowed to elapse without a renewed survey of the present conditions of the great and delicate problem which we have undertaken, according to our several positions, to solve,—the selection and training of fit men for the service of the Church of England in our foreign possessions; I say the *present* conditions, for events move so rapidly, the changes in the country generally are so great and extensive, as to affect very materially the work we have in hand. Some difficulties which pressed upon us in former years, have diminished or disappeared; but others have emerged to light which were not then thought of, or which did not exist. Experience is a great teacher, and gives rise to new thoughts and reflections; and it is out of the experience of the last few years that I would speak in the following pages. I have thought it best to prefix the word “private” to this letter, in order that I may write with greater freedom, both of style and matter, on many delicate subjects which I shall have to touch upon, and that I may have a mutual understanding with my readers, that this letter be used with caution, and that none of it be quoted in public or reprinted without consulting me. At the same time, I wish the documentary part, and the sentiments of the whole, the widest circulation.

I have often thought it would be very desirable to explain the constitution and characteristics of the College, and the conditions on which Students are admitted into it, pass through

it, and obtain their appointments, more fully than can be done in the "Circular." It is due to those who tender such valuable aid to the Missionary cause, as do the members of the Studentship Associations, that we should supply them with clear knowledge of the conditions on which we of the College have received our responsible trust. And it will answer many other useful ends also. It will preserve in distinct form that which lapse of time, and changes in the agency, tend to reduce to vague outline. It will serve to correct erroneous notions which have already taken hold of the minds of some persons on material points, and will prevent other mistaken anticipations, I hope, from springing into birth.

The truest conclusions are those drawn from a careful study of the successive documents in which the scheme and constitution of the College were sketched, and ultimately matured. I adopted this method in my own case, when I first became officially connected with St. Augustine's, nearly eighteen years since, and had the further privilege of free intercourse with those who were the most active agents in its first conception and subsequent establishment.

An admirable paper was privately printed, entitled "Substratum of Statutes for a Missionary College," in which are recited the primary purposes for which ours was to be founded. "Namely, to maintain perpetually the worship and service of God, praying Him daily to bless this and all other works for the spreading of His kingdom; a strict and godly discipline of living, such as befits those, who are to endure hardships for the Gospel's sake; and the training of such young men, as shall be found willing and duly qualified to propose themselves for that calling, intending to exercise it, if duly called and approved, under any of the Bishops of British Colonies and Possessions." Among other duties assigned to the Warden, he is "to order all things within the College to the furtherance of piety and learning; to order and maintain the service of Common Prayer daily throughout the year, and the celebration of the Holy Communion on Sundays and Holy Days; to give instruction in Theology, and in the understanding of Holy Scripture; to assign to the Sub-Warden, and to each of the Fellows, such duties as they shall discharge in the care and ordering of the House, the government and instructing of scholars, and whatever else may be expedient for the good order of the College, and the furtherance of the work for which it is founded." The Fellows are to "assist the Warden in governing and instructing the scholars, and shall take charge of such scholars severally as he appoints; and give such Lectures as he directs or approves in the departments assigned

them, as well as private instruction to their several pupils, as may be needful; to take part in the services of the Chapel; to reside in College." "Every candidate for a Fellowship, after he has been accepted, shall reside one year for probation, before his appointment is confirmed, and shall during that time spend a certain number of days in a course of prayer, study, and meditation, for the quieting his mind, and settling of his own purpose." "Any Fellow may be deputed to visit Schools in search of proper scholars, or accompany scholars going out to any Colony." "Above all things, the Fellows shall be diligent in whatever relates to their own spiritual advancement, and shall be careful by devotion, meditation, the devout study of the Holy Scripture and of spiritual books, earnest and reverent preparation for the Holy Eucharist, and continual supplication for the help of God, to cherish in themselves a spirit of fervour and piety, impressing well upon themselves that they cannot train others in self-denying habits, to the high office of winning souls to Christ, unless they first, by the grace of God, conform themselves more and more to His holy Will, and frame in themselves that mind, which they desire to see formed in those committed to their charge."

I cannot forbear a momentary pause to reflect upon the high value, I may say, grandeur of this Collegiate scheme as a powerful aid to Missions, I mean irrespective of the teaching engrafted on it. And the walls of our beautiful little Chapel, within which have mingled together, from year to year, the intercessions and praises of worshippers from all parts of the world, bear witness to one most important realization of it.

But experience has shewn the danger and inherent evils of a purely contemplative life, without some definite sphere of action. And therefore it was most wise to correct or prevent these by prescribing that which should at the same time supply a most urgent practical need in the Mission field. "The College will consist of a Warden, Sub-Warden, and six Fellows, all of whom are to be actively engaged in the instruction and tuition of the students." This leads me to make further quotations from the Document already described, for the purpose of exhibiting the spirit and intentions of the Foundation.

"Students will not be admitted ordinarily under seventeen, or above twenty two years of age; and those will be preferred who have obtained a fair proficiency in Learning, or have given good sign of an earnest and devoted spirit.

"They shall be subject to punishment, at the discretion of the Warden, for any breach of Rules, or act of disobedience or disrespect to their superiors. But if any Student shall resist authority wilfully, or shall not willingly submit to punishments,

when imposed on him, or shall be guilty of any great and scandalous offence, he shall be dismissed from the College.

“And even if any Student *formally* obey the Rules and Orders of the College, but is careless and remiss in his studies, he may, after three admonitions, be dismissed. And in like manner, if his life and conversation are such as to show a secular and irreligious spirit, and to hinder the worthy and devout attendance of himself and his companions on their religious duties, after due admonition and endeavour to correct him, he shall be removed from the College.

“The Students shall be directed and assisted in fulfilling, as far as may be, the intentions of the Church in their whole course of life.

“They shall observe strictly the hours of rising and going to bed appointed by the Warden, and not absent themselves from any lecture or meal, or omit any prescribed exercise, without leave.

“They shall avoid every thing that can interrupt study during the hours appointed for it; and shall retire to their own rooms at least half an hour before they go to bed, for the purposes of private prayer and self-examination. At such times strict silence shall be observed by all.

“They shall not be allowed to go out of the College gates, without special leave, after an hour fixed by the Warden, and varying, if thought proper by him, with the time of the year. The hour also to which they may remain out shall be fixed by the Warden. Any one attempting to evade this Rule by entering or quitting the College any other way shall be liable to expulsion.

“The rooms shall be furnished by the College, and no other furniture introduced without leave. Any pictures, books, or newspapers, disapproved by the Warden shall be excluded from the College. No newspapers shall be admitted into the College, nor any secular books, except such as shall be thought necessary for the cultivation of the mind, or at least not in any way likely to be prejudicial thereto.

“Such recreations only shall be allowed as are consistent with a grave and sober life, and do not interfere with any duty.

“The Students shall not only behave modestly and obediently towards their superiors, but shall also treat one another with respect and consideration, both within the College and in their times of recreation without it. They shall be careful to maintain harmony among each other, and modesty of demeanour, considering in one another the calling to which they are devoted. And above all, they shall bear in mind that

the attainment of even religious knowledge will not qualify them for their office, but may even be hurtful to them, without devotion and holiness of life; they shall cheerfully give themselves to those devotions and religious exercises which the Warden shall appoint for them."

These paragraphs supply a full and practical interpretation of the College Statute, chap. vi., "Of the Students," expressed in general terms, which I subjoin.

"Candidates for admission into the College as Students will be submitted to a previous examination. They will be required to be in communion with the Church of England, and to bring with them satisfactory certificates of baptism, and of religious and moral character.

"They will not be admitted ordinarily under eighteen or above twenty-two years of age. But the Warden may in special cases, dispense with this regulation on the subject of age. They shall sign a written promise to conform to the rules of the College, to obey those who are set over them, and diligently to pursue the studies appointed them. They shall also sign a written declaration of their deliberate intention to devote themselves, with all the powers of mind and body which God in His Goodness has given them, to His Service in the Ministry of the Church of England, in the distant dependencies of the British Empire. And on these preliminaries having been complied with, their names shall be entered by the Warden in a book to be kept by him for that purpose, as having been admitted into the said College as Students, and such entry shall be signed by the Warden, and they shall thereupon be Students in the said College.

"If any Student shall not submit to the discipline of the College, or shall be guilty of any grave and serious offence, he shall, after a hearing in the presence of the Warden, Sub-Warden, and Fellows, or any three of them, whereof the Warden shall be one, be dismissed from the College by the Warden, who shall give immediate notice thereof to the Visitor. If any Student be careless and remiss in his studies, he may, after three solemn admonitions, the last of them to be in the presence of the Warden, Sub-Warden, and Fellows, or any three of them, whereof the Warden shall be one, be dismissed, notice thereof being given to the Visitor. And in like manner, if his life and conversation be such as to show the want of a religious spirit, and he after due admonition and exhortation shall not amend, he shall be removed from the College by the Warden, notice thereof being given to the Visitor.

"The Students shall reside in College save during the periods allowed for the College Vacations, during which however they may, with the consent of the Warden, Sub-Warden or Senior Resident Fellow, as the case may be, reside in College. They are required to attend the daily Morning and Evening Prayers in the College Chapel, [at such times, and under such penalties as the Warden shall from time to time direct and appoint. Statutes, chap. VIII.] and are exhorted to communicate monthly at the least, and oftener if they desire it, and the Warden consider them fit to do so.

"Their rooms shall be furnished by the College, and no other furniture shall be introduced without leave of the Warden. Any pictures, prints, books, or other publications, disapproved by the Warden, shall be excluded from the College.

"The Students shall have separate apartments, but shall take all their meals in common in the College Hall. They shall wear a distinctive dress, and their ordinary apparel shall be grave and sober.

"The ordinary course of instruction in the College will be completed in three years.

"The payments to be made by the Students for the expense of their maintenance shall be from time to time fixed by the Warden, with the approbation of the Visitor, and shall be made in advance at the beginning of each Term."

It was especially "understood that no contribution shall convey any right of nomination, or of interference with the government of the College." And it is recorded as "due to the munificent donor of the site, by very far the largest contributor to the general fund, as well as to the buildings, to state, that neither on his part, nor on that of others, who most liberally aided the design, was a desire evinced to reserve any personal rights, or the exercise of any control."

The independence of action thus happily secured to the College has doubtless contributed materially to the harmonious relations which have uniformly subsisted between it and other bodies, e.g., the Society for the Propagation of the Gospel, the Cathedral Chapter, and Missionary Studentship Associations.

The functions of the Visitor lie solely with the Members of the Foundation, and are sufficiently defined in the Charter and the Statutes. Together with the Archbishop of York, and the Bishop of London, he appoints the Authorities of the College; he receives appeals from any of them, and adjudicates accordingly; at their request he has power to alter any of the Statutes, so that it be not contrary to the Charter. Such relations as the Visitor has with the Students are mediately through the Warden. The Warden submits to him for approval the scheme of Lectures delivered in College, and the amount of College fees. He gives notice to the Visitor of any Student whom he has dismissed from the College; but no appeal is allowed in the Statutes from any decision upon a Student.

While writing these paragraphs, I am forcibly reminded of a sentence—one of many grand sentences, in the old Statutes of my own College at Cambridge, which I translate *memoriter*. "The Scholars shall be responsible to the Fellows, the Fellows shall be responsible to the Master, and the Master shall be responsible to God."

I turn next to the "Proposal for the establishment of a Missionary College." After describing in detail the intellectual

training which it was proposed to give, the Paper comes "to the chief point." "In the case of the Missionary it is absolutely required that his career should, from the first, as far as possible, be ascertained. To mature the necessary intensity of purpose, to concentrate all the powers of the will, and to inspire the whole character with a constant and enduring force, it is necessary that the first condition on entering the College should be the recorded choice of a Missionary life. If this purpose be compromised or weakened, the College must relax itself into a mere place of lecturing about Missions, instead of a School for Missionaries. With this view, therefore, it is needed that the whole order and discipline of the place should habitually impress the one great aim of seeking Christ's sheep, not for wages, nor for hire, but for the love of God. To mature the zeal, boldness, endurance, and fervent character, without which the hardships and crosses of Missionary toil cannot be sustained, there is need of a strengthening, and chastening system, with prayer and meditation, within walls, which bear the token of an apostolic life, and in a fellowship of men like-minded, mutually supported, and of one purpose, for which they have resolved to spend, and to be spent."

Lastly, and with the same object as before, I have transcribed above the beautiful "Prayer for St. Augustine's College," composed on the day of the Consecration of the Chapel.

These several documents, stamped as they are, with like, and those decisive, characters, deserve to be constantly pondered over, (1) by us the Authorities of the College, that we may remember what a grave and sacred trust has been committed to us; (2) by young men, and Students, that they do not apply for admission under mistaken notions of what the College is, and when admitted may learn how utterly alien from the spirit of this holy House is all self-seeking, self-assertion, and self-will; and (3) by all the Members of our Studentship Associations, and others, that they may have a guide in their search after suitable candidates, and be preserved from disappointment of their natural hopes. For the number is large of those who have been sent to us, and to whom, during probation, we have felt it our duty, on various grounds, to advise withdrawal. And in some cases we have deemed it well, for the sake of the College and the Colonial Church, to release actual Students from their solemn declaration made on admission, this being a step for which the consent of the College is necessary.

Were I to describe our administration of the College system during all these years, and the results of it, "I should be a fool." I would rather leave it to be gathered from the annals of those devoted labourers who have gone from us into all lands, from

the memorials of those who have sunk, in the midst of their labours, to early rest,* and from the strong affection, deservedly proverbial, of Augustinians for their College and for their several tutors. I would only express my conviction, before closing this part of my letter, that any depravation, or dereliction of those characteristic principles, on which the College was founded, would soon forfeit for us the strong general confidence which has been built upon the toil of many years, and bring the Institution down into deserved contempt. The salt would have lost its savour.

WE had difficulties to contend with in former years, which have happily been surmounted. Others have come up more recently, which I will endeavour to describe out of our experience, that you may be better able to understand our circumstances.

Perhaps I shall best pave the way by quoting part of a letter from one of the most acute judges of character, the Bishop of Wellington, N.Z. He writes:—"The Maories, who are keen observers, say of the young clergy, who have lately come into this country, as compared with the old missionaries, such as Archdeacon Hadfield—*koa hoki te tupu o nga minita* (the growth of clergy now-a-days is stunted). I am afraid that this is a very general impression with regard to anything like enthusiasm on their part. I am struck with the entirely business view some young men take of the clerical office; and at home, missionary zeal has very much cooled, I fancy." (*Mission Field*, May, 1867, p. 208.) These are *results*. Let us now turn to examine—we will not say the causes—but the corresponding condition of things in an earlier stage.

Every one is familiar with the various causes which have affected, to so great a degree, the supply of clergy for the church in England; while for the church in foreign parts, the great burst of missionary zeal, which may be dated from the establishment of the Colonial Bishops' Fund, and which lasted for several years, drew out, first of all, many men of high position, talent, and expectations, and then others of a moderate, but highly respectable stamp, among whom I am proud to class many of the late Students of St. Augustine's. By these, planted as they have been in successive years in our

* I cannot refrain from quoting part of a letter to myself, this summer, announcing the departure of an old Student, after a long and painful illness most cheerfully and patiently borne, from his father, who is a well known Clergyman: "In his delirium he showed that he was thinking of St. Augustine's; for he said 'I have been trying to spell the word Canterbury backwards.' He always spoke with devout affection of St. Augustine's: and it is impossible for me to express the gratitude I feel for the admirable instruction which he received there, as well as for the habits of Christian piety and conduct which he formed there."

colonies and dependencies, the crying "vacancies" in Foreign Missions have been more or less filled up. Meanwhile, exactly as the financial exigencies of the church at home, the poverty and paucity of benefices, and the like, have led to the more extensive introduction into the ministry of men of less general education, of humbler position and means; so, and on this very account too, the scantiness of Mission funds,* general, special, and local, has brought it to pass, that very few men of independent means, or who, by their education and talents, can do better for themselves, are found to offer for Missionary work; and therefore it falls into the hands of men who do not possess these advantages. Now it is the glory of a church, whether in home or in foreign service, to know how to employ in the ranks of her ministry, men of all grades, from the highest to the lowest, and to welcome the self-dedication of piety, ability, and special gifts in the persons of the humblest of her members. Our Church, in England and abroad, can boast herself in the possession of this power, as numerous instances testify; and in this boasting, the Missionary College of St. Augustine, thank God, may take its full share. But it is not the glory of a church, when the class of the well-to-do, well-nurtured, and well educated among her sons, hang back from the Lord's especial service, and she is driven, as it were, "to compel men to come in," whosoever they are, if they are but willing, lest the field should be left absolutely without any labourers at all. Nor is it to the real benefit of the church, or of Missionary operations, that this should be the case.

But I must narrow my observations to our own experience. For many years we had a sprinkling of Students of fair social position, and coming to us with a tolerable amount of liberal education, of whom it might be said, and in whom it might be seen, at the first glance, with easy adaptation of George Herbert's words, that

"Parents first seasoned them: then schoolmasters
Delivered them to laws."

They were sufficient in number to leaven the whole body with their own tone, and by their connexions, standing, and general bearing, to win for themselves and the rest of their college

* It is impossible to read the Appeal of the S. P. G. for special help, prefixed to the Report of this year, without a feeling of shame that the Missions of the Church of England, which have been so wonderfully blest, and are so full of hope and promise on every side, should be so "starved" by her numerous and wealthy members. The rich who do support them content themselves for the most part with their miserable guinea. Would that the example was more largely followed of the Earl of H——, and of his Countess, who (like the late Earl and Countess) give their annual subscription of £25, and £5, respectively.

companions, a general position of respect and social influence, which in colonial experience is of such very great importance. This valuable element has been gradually diminishing amongst us, whether from the decay of the Missionary spirit in the Church, or from other causes, it is not for me to say. The Missionary Studentship Associations, now so numerous, and the sources already of incalculable good, started at first with the alternative before them, of not giving pecuniary aid to their Students, if it was not needed. But I do not remember any actual instance of this class. The natural, almost the inherent, tendency of the Associations was towards needy candidates; and each successive year has seen an increase in their numbers, and in the average amount of their needs, whether coming to us from, or independently of Associations, till the whole is becoming a very expensive process.

I feel sure I shall not be misunderstood in what I am going to say. The Members of Associations are the best friends of Missions the Church and College has. I know well the extreme difficulty of meeting with a Missionary Candidate, who in all points answers your ideal of one. There is generally some drawback, and we must of course make use of the best instruments which Providence puts into our hands. It has however, unfortunately, been our duty rather frequently of late years to reject those who have been recommended, or sent to us. And I fear some of our friends have thought us over cautious, and over critical. Let me assure them that our natural desire is not only to meet their wishes, but also to secure for the service of the Colonial and Missionary Churches as many labourers as possible. But experience teaches us, and the Bishops constantly warn us, that we must not mar this glorious cause by the mission of agents whose hearts are not really in the work, or whose powers are manifestly inadequate to it, or constitution feeble, or deficiencies in other ways patent to us. And if the candidate is without means, all these points require the more rigid scrutiny, with such a future in prospect, as Missionary life presents.

Every such Candidate entails, at the beginning, upon those who take him up, and throughout the whole time upon the College, a much greater amount of responsibility and anxiety, than one of higher stamp would. There is first the great difficulty of getting at his real motives and character, through the various inducements that may be influencing him. And when that is satisfactorily solved for the time being, then begins the task, so full of delicacy and danger, of taking him out of his original humble walk of life and associations, and transplanting him to a totally different sphere, where the highest

moral and religious qualifications as well as tact and gentlemanly bearing, are demanded. What for others has been taught in the successive stages of boyhood and youth, "the numberless little rules of action and conduct, which we could not live without, and which are learnt so insensibly and so perfectly, as to be mistaken perhaps for instinct, though they are the effect of long experience and exercise,"—all this training has to be crowded, for such an one as I am now speaking of, into a very short space of time. The raising of funds for the maintenance of a single Student is comparatively an easy matter. But poor circumstances generally imply scanty means of education, and scanty attainments; and much too often in our experience, slender ability, and lack of general intelligence and power of perception. If, further, it turns out that there is a want of humility, and that the principles of piety are not deeply rooted in the heart, the dangers that accompany intellectual training, and the elevation of social position, are very much increased. The worst side of the character is in such cases only the more developed. The want of "acquired moderation and self-government, some aptitude and readiness in restraining themselves, and concealing their sense of things," is painfully evident. Their knowledge of the laws of a society, and of the nature of discipline, is in inverse proportion to their need of it. They are easily moved by unsettling influences, the sport of imagined rumours about themselves, the victims (if their wills are crossed) of fancied wrong. These dangers would be corrected by a mixture of rank in their body; were they the exception, they would be absorbed and moulded by the rest: but where all are of the same class, the tendencies are very apt to spread, unless kept in check by careful handling. The commercial spirit, too, which is now so much in the ascendant in the country, has affected Missionary Candidates also, and this class can scarcely escape the contagion. The money bid, which is made for them, has some sort of tendency to promote it; and the effect needs continual counteraction. Pecuniary aid easily obtained creates a desire for more, especially when friends and family do nothing, and small insincerities and selfishness are not uncommon accompaniments. I have seen the hint thrown out, that Associations ought to raise all their Exhibitions to £50 per annum. I cannot but think that would only aggravate the difficulties which already exist. The cheap and easy way of merely giving more money, with no competition or guarantee, must needs be injurious. It seems to me that we have gone quite as far as we ought in purchasing even worthy candidates for missionary work. To descend lower would, in every probability, be to buy an inferior article at a dearer rate.

In such an event, too, the College would at once raise its terms; a step it would most unwillingly take, and yet almost necessary through the high rate of provisions during recent years.

The observations I have made above reach no farther than the period of College residence. If we were to extend their range, we should find that the bareness of pecuniary means, the narrowness of experience, and the other drawbacks which I have enumerated or alluded to, are only more serious in their effects, from that crisis and forwards. The necessary delays in obtaining an appointment are more keenly felt, and more sharply resented; if prudence and gratitude are set aside, as is sometimes the case, and a premature and improvident matrimonial engagement is made, the complication is much increased; pecuniary distractions and embarrassments accompany the very first entrance upon Missionary work; and the tempers, which education had kept down, soon reappear. Misunderstandings arise with the colonists and others, who tell us—and they are very apt to tell us—“they want gentlemen.” If the Missionary or his family sink into bad health, they have nothing to fall back upon, and the consequences are lamentable. I need not dwell upon the unwelcome picture.*

And first, it is most desirable that the adoption of a Candidate by an Association should be founded upon personal knowledge on the part of one or more of its Members, and not only upon report and testimonials.

I will venture now upon one or two practical suggestions. In negotiating with Candidates, I would insist on the family (a Missionary's family excepted) doing something in the earliest stages towards their preparatory education and maintenance. This will be more easily secured then than later. It will lighten the burden to the Association, and will postpone that condition of entire dependence on others which is in many ways so prejudicial. A life abroad now-a-days is not what it used to be, and must not be misrepresented as a sacrifice in the cases we are now speaking of. The trials of Missionary life now, are not in confessorship and martyrdom, but trials of the constitution in climate, trials of spirit, tact, temper, in the perpetual vexations and disappointments which arise.

But I confess I should like the experiment to be tried, of making the call more frequently and more loudly to those who really have something to sacrifice of a worldly nature at the altar of Christ's service, whether it be means, or station, or title, or talent, or expectations. If the appeal is made to the higher motives of Missionary action, I believe an encouraging res-

* Let me refer here to some striking paragraphs in a Sermon preached at Eton last St. Barnabas Day, by Bishop Hobhouse.

ponse would come. Is it possible that the Missionary spirit in the Church of England has become so feeble, as not to be able to inflame the hearts of some among *all* classes of her children? Surely the Missionary vocation has attractions for a certain order of mind more potent than any wordly considerations; and the sphere of usefulness which lies before a thoroughly educated Missionary surpasses that which presents itself to any other person.

PERHAPS some may have expected some allusion before this to certain troubles which have befallen the College during the present year. I think they may easily be made too much of; and certainly, whatever the troubles have been, the greatest share has fallen to the lot of the authorities. It were scarcely to be expected, that the growing experience of a work, so peculiar and delicate as ours is, should be uniformly pleasant, and good, as it has been, by God's Blessing, to such a remarkable degree. It is not the case in a parish, in a society, or even in any large family.

The secession of two of the middle-year Students to the Church of Rome in the spring was a lamentable fact that took every one of us by surprise. To this day I cannot understand the mystery of it. There are some things in their previous history and family connections that may have led to it. But the fact will remain like a portent in the chronicle of all the loyalty to the Church which will for ever be bound up with the history of our Students. And though I could quote letters of Bishops, home and colonial, which would satisfy any one, as much as they cheered us, on this head, I prefer to let one of our old Students speak, in a private letter at the time.

"I have just seen in the *Guardian* news which has caused me great sorrow. I mean, the account of the two young men who have been so misguided as to leave our Church. We must always look for increased troubles with increased numbers in the College, but this is a trouble which causes one to look with pity upon the poor misguided men, upon whom the teaching of the College has not had time yet to take effect. Going there, probably, with very crude ideas on doctrinal matters, their minds not fully developed, and their reasoning powers unformed, they must surely have been misled by the cunning craftiness of designing men, before the Divinity course had reached their heads, much less their hearts. I cannot imagine anything more calculated to impress a deep love for Christ in His Church, than the whole tone of the College teaching and practice. Far removed on the one side from the extreme asceticism of an earlier age, and from the loose worldliness of the present on the other, it affords that happy mean of cheerful service and devotion to the cause of Jesus

which surely is most in accordance with His Mind. Everything is essentially true and real and earnest: everything reminds one of the high aims which become a student of Divinity, preparing for missionary work, and nothing in any way encourages a taste for the tawdry and unreal and unhealthy state which characterises the Roman Schism in England, and still more in the Colonies. May God forgive the poor misguided young men, and bring them back to their right minds."

The painful step we felt ourselves compelled to take, in June last, of sending most of the Students down to their homes and friends a fortnight before the usual day, which caused not a little excitement at the time, has happily had the result which we even then ventured to hope for. This result has been attained, under God's Blessing, through the wise admonitions unanimously given them by Secretaries and Members of the Associations, through the dignified reproof and advice addressed to them by His Grace the Archbishop of Canterbury, on whom they had intruded, under a mistaken report of what the authorities had done, and on a mistaken notion of their own rights; and, I thankfully add, through the good sense and right principle of the young men themselves. Putting aside the vexation and temporary disappointment of our hopes about them, now past, our abiding feeling is one of thankfulness to God, that we had courage given us to be faithful to our trust, and discharge a most painful duty when we were shut up to it; and thus to let in the fresh bracing air of our original College system upon our present conduct of it. But I pray God to be preserved from any such like necessity again.

With renewed assurance of my constant sense of the effectual help which you have given to our common cause,

I remain,

My dear Sir,

Very faithfully yours,

HENRY BAILEY.

P.S.—I will send you any number of Copies of this Letter you may wish, for the purposes of your Association, post free at Six-pence per Copy.





